Chapter-II
Review of Literature
2.1 Introduction:

The review of literature aims to describe the state of play in the area selected for study. That is, it should describe the point reached by the discipline of which the particular research study will form a part. An effective literature review is not merely a summary of research studies and their findings. Rather, it represents a distillation of the essential issues and interrelationships associated with the knowledge, arguments, and themes that have been explored in the area. Such literature reviews describe what has been written about the area, how this material has been received by other scholars, the major research findings across studies, and the major debates in terms of substantive and methodological issues.¹

The aim and objectives of the present study emphasized about the changing status in various aspects of Muslim minorities in Gulbarga district. To conduct the present study, the researcher was needed relevant information from the past surveys and studies conducted in this regard for this purpose, the researcher searched published literature which is in the form of books, journals, articles, research report, web sources, etc. on different keywords such as educational, socio-economical, political, religious, cultural aspects. Further, the literature searched should be reviewed to find the research gap in the appropriate subject area of research study. Hence, the published literature collected is reviewed in the following section.

2.2 Review of Literature:

Many of the articles were published on the above said keywords. A few of the latest literature in the following reviewed as under:
Educational aspects of Muslims minorities Saibha Sultana (1989). The main focus of the study is on formal education, it is assumed that education is one of the most significant factors to bring about social change, rapid economic development, political awakening and religious consciousness and thus gave rise to the emergence of a new social order in society. The major objectives of this study is to find out that how educational is hold due responsible to bring changes in the total set up of a Muslim community.2

The study of Mumtaz Ali Khan (1982) is on, 'Muslims in the Process of Development in India'. He has taken for granted that the Muslims had poor participation in education in earlier times. But at present the position does not seem to be so. He explained that, there has always been a steady progress of literacy among the Muslims since 1871. Thus, he found that literacy position of Muslims had improved very much after independence. This tempo of growth accelerated during the last few decades. And all these issues and critically examined from the sociological point of view.

The study of Sushila Jain (1986), on 'Muslims and Modernization' is confined to the Muslims of Jaipur city. She has considered the different variables for the analysis of data such occupational status, income, age of the respondents, educational level etc. These variables are considered to assess as to how far they determine the degree of modernization of respondents in the Muslim community. She considered education to be a very important factor of social change. She interpreted that, 'Education is necessary to enable citizens to participate intelligently in socio-economic and political process'. Further, she explained that, education moulds and shapes the views of an individual which, in turn, determines her growth and governs her attitudes. Hence due importance has been given to education while studying the change in the Muslim community.

Bhatnagar (1972), Narendra K. Singh (1979). Vaikuntham Y. (1980) and Peru (1980) are noteworthy. In these studies an attempt is made to find out
the main objectives of the few important works such as, G.S. Bhatnagar who worked on "Education and Social Change" and Narendra K. Singhi who highlighted the significance of the present education system which has been instrumental in bringing about the desired social changes and understand the areas where the changes occurred and the areas where it failed to penetrate.

G.S. Bhatnagar explained that, education imparts a rational and natural outlook to the individual and as such they became capable of discarding the old and inefficient practices in favour of the new and healthy practices. It is generally believed that the educated people do not believe in child marriages and they are not very rigid with regard to the payment of dowry. The attitude scores towards the institution of marriage have been correlated with the educational background of the respondents and it is revealed that better educated persons have more modern attitudes as compared to the illiterate or less educated persons. He explained that, education is likely to bring about a change in the attitudes of the rural people it is of great help to understand, how education is treated as the main force or an agent to bring about social change.

Narendra K. Singh (1979) also had the same topic of study that is "Education and Social Change". But unlike Bhatnagar, his work was confined to students belonging to scheduled castes and scheduled tribes of Rajasthan. It proved to be a regional study rather a general one. The study tried to enquire into the phenomenon of education as one of the important factors for the formation of attitudes and shaping the personality and serving as an indicator of status mobility. He gathered data from non-government agencies which had no constraints whatsoever to assess government policy and highlight the gaps, pitfalls and weaknesses in its implementation.

Kapoor (1987), S.M. Ziauddin Alavi (1998), J. Mahanty have significantly contributed towards understanding social change among Muslims. In this category the important work done by Sheikh M.H. Kidwai (1978), "Marriage Customs Among Muslims in India is noteworthy. Another important work was undertaken by Mahindra Kapoor (1986) and Ziauddin Alavi (1988).

Therefore, education for family living is basic to the well-being of a country and deserves to be closely examined. The contribution of the study lies in identifying the gaps in the implementation of the programmes, examining them critically and making workable recommendations for bridging the gaps. The study has introduced, the concept of 'feeder services' to provide the missing link between hopes and achievements of the programmes.

Ziauddin Alavi (1988) studied "Muslim Educational Thought in the Middle Ages". He tried to explain the changes in the Muslim community brought about by education. He has tried to trace the development of Muslim Education from the rise of Islam upto the 14th century in its philosophical, religious and political setting, besides examining phenomenon critically.

He explained that while initially education was informally taught at home by the elders of family, later on gradually Muslims education had undergone changes and became formal with the introduction of 'Madrasa' and 'Mosque' eventually taking the form of 'Jamia' (University). He added that after independence the educational uplift is noteworthy but his detailed analysis is restricted to the middle age period.

The survey of literature attempted above makes it very clear that Muslims are an all India community and shows differences in their style of living from one region to another and from one state to another. These studies either have dealt with the different aspects of Muslims in general or have made an attempt to examine one or two aspects of the living of Muslim women. The regional differences are so pronounced that any single study of
Muslims will not provide an all India picture of the changing status of Muslims and Muslims women. Hence, there is a need for more and more regional studies, on Muslim. Again, the above studies are restricted in their treatment of the subject by taking a few social conditions of society. Covering the totality of life against the background of education is not available and hence to bridge this gap in our knowledge the present study is undertaken.

This work is distinct in the sense that the entire social phenomenon is treated taking into account social, economic, religious, political, educational and familial activities as were modified under the impact of a powerful agency of social change that is education. We do not across any substantial literature exclusively on the Muslims. Some stray articles may be available. But there are a good number of books on the various aspects of the Muslims in India in general; mostly about their religion, social and cultural aspects, language and historical part and the administrational role etc. Some of the important authors are referred to and some of their important views are represented in the next few pages. At the outset a brief historical survey is given as represented by Syed Abid Hussain in his famous publication under the title "The Destiny of the Indian Muslims".1

The Dilemmas of pro-development Actors: Viewing state-ethnic Minority Relation and intra-ethnic Dynamics through Contentious Development Projects.

Duncan McDuie-Ra, 2011, Studies of ethnic minority peoples in Asia have long focused on the relations between ethnic minority communities and the modern state and on the role of development in shaping these relations. This paper is concerned with how ethnic minorities respond to the state-led development. While there are numerous studies focusing on the collective agency of ethnic minorities opposing development projects, few studies consider the agency of pro-development actors. Pro-development actors are usually dismissed as co-opted, manipulated, inauthentic, or elite-driven, yet
they can offer crucial insights into understanding state-ethnic minority relations and particularly intra-ethnic minority relations. This paper concentrates on pro-dam actors from the Lepcha minority in the Indian state of Sikkim to make four interlinked arguments. First, examining pro-development actors breaks the homogenous view of state-ethnic minority relations and shifts the focus to intra-ethnic relationships. Second, collective agency of ethnic minorities is not fixed in a particular relationship with the state nor does it have a particular position on development. Third, the long-term experience of development is vital in understanding how ethnic minorities manoeuvre and alter their position on contentious projects.

Andreas Georgiadis: Alan Manning, 2011, We compare the Pakistani and Bangladeshi communities in Britain with other ethnic minorities to ask the questions 'are Muslims different?' and 'is their behaviour changing over time?'. We look at the gender gap in education, age at marriage, marriage from the source country and female employment. In all these dimensions we find that Muslim communities are different but also that there is a convergence in behaviour. This is because those born in Britain generally differ markedly in behaviours from those born in the country of origin, but also because there is change within both the UK- and foreign-born communities.

John F. Zipp, 2011, There are contradictory expectations regarding the relationship between sport and sexuality, one suggesting less sports participation for sexual minority males and more for sexual minority females, with the other hypothesizes no participation differences by sexuality for either males or females. I used the nationally representative Add Health Survey of middle and high school students in the U.S. to assess the degree to which sexual minority and sexual majority boys and girls play sports and the differences in the types of sports that they play. Findings from logistic regression analyses indicated there were very few differences in the degree and type of sports participation by sexuality, but somewhat larger differences as the adolescents move from middle to high school.
Louise Archer, 2011, within the sociology of education, there is a growing interest in the middle classes and their educational practices, yet research to date has predominantly been framed within the context of the white middle classes. The article comes from a small, exploratory qualitative study exploring the identities and educational practices of the minority ethnic middle classes. Semi-structured interviews were conducted in England with 36 minority ethnic, 'middle-class' parents (13), pupils (13) and young professionals (10) from a range of minority ethnic backgrounds. This article explores the views of participants as located at the intersection between class privilege and racial subordination. The ambiguity within participants' classed or racialized identifications is examined and the article argues that participants constructed 'middle-classness' in a range of ways but commonly regarded it as unattainable due to its association or conflation with 'whiteness'.

John T. E. Richardson, 2011, 123-139, At UK institutions of higher education, the academic attainment of White students tends to be higher than that of students from other ethnic groups. A postal survey of Open University students found very little difference in academic engagement in those from different ethnic groups. The differences in pass rates and course grades remained statistically significant even when any effects of differences in academic engagement had been controlled. This is consistent with previous findings that quantitative variations in the attainment of students from different ethnic groups are not reflected in concomitant qualitative variations in their experience of higher education. The explanation for the attainment gap in ethnic minority students must be sought elsewhere than in the nature of their experience of higher education.

Michalis Kontopodis, 2011, this article elaborates on different modes of reflecting and the significance of these differences for educational and educational-psychological practice. It contrasts exemplary materials from two research projects at schools where students share experiences of social
exclusion, poor performance in mainstream educational rings, economic challenges, and family-related problems. These materials stem from my own ethnographic research that took place at an experimental vocational school in Germany and 2005, and an a posteriori analysis of a school project that took place at the Woodrow Wilson High School in Long Beach, California from 1994 to 1998. Echoing well as Vygotsky, the article demonstrates how diaries and narrations by young women in different educational contexts promoted different forms of communication between teachers and students as well as qualitatively distinct modes of reflection. The analysis advances received scholarship by differentiating between introspection about oneself and reflection on the societal relations within which one is positioned. The focus on marginalized populations strengthens the argument by virtue of addressing challenging cases where this second kind of reflection is even more critical to one's development, critical reflection, mediation, experimental school, Foucault, societal change, technologies of the self, Vygotsky, young women.

The Big Ones Swallow the Small ones', or do They? Language-in-education Policy and Ethnic Minority Education in the Lao PDR.

Angela Rose Cincotta-Segi, 2011, The Lao People's Democratic Republic (Lao PDR) is one of the most ethnically and linguistically diverse nations in Southeast Asia. The post-1975 government's policies regarding ethnic minority peoples are often considered to represent an ideological shift from earlier monocultural orientations to a discourse of interethnic equality and solidarity. Yet a deeper reading of official policies, combined with an examination of planning measures, reveals a persistent discourse of ethnic Lao centrality. This paper first examines the apparently contradictory official discourses on language, ethnic minorities and education in Laos, and how these discourses are reproduced, adapted or contested on the ground by teachers and students in ethnic minority classrooms. I first present a discourse analysis of selected policy documents, supported by interviews with key policymakers
followed by an analysis of teacher code choice in three ethnic minority classrooms together with data from teacher interviews. The paper is based on ethnographic fieldwork carried out in Nalae district, Luang Nam Tha Province and five years of experience working in education development in the Lao PDR.

To the Ends of the Earth? Minority Biblical Criticism in Motion - They were all together in one Place? Toward Minority Biblical Criticism - Edited by Randall C Bailey, Tatsiong Benny Liew, and Fernando F. Segovia.

Uriah Y. Kim, 2011, What is minority biblical criticism? Why do all biblical scholars need to engage with it? Do race and ethnicity, sex and gender, and political and socioeconomic concerns matter in interpreting the Bible? Leading minority scholars of the Bible from African American, Asian American, and Latino/a American communities come together to answer these questions and break grounds for further cooperation and development of this much-needed hermeneutical strategy. The authors in this volume willfully disobey the rules of objectivity and universality and shatter the pretension of those who claim that one's context has no bearing on their interpretation of the text. They push the boundaries of the discipline of biblical studies and take the interdisciplinary turn in order to create a space in which minority biblical criticism can stand on its own.

"Religious Commitment, Skepticism, and Struggle among U.S. College Students: The Impact of Majority/Minority Religious Affiliation and Institutional Type.

Jenny L. Small; Nicholas A. Bowman, 2011, Using a longitudinal sample of over 14,000 undergraduate students, this study explores whether and how students' religious transformations during the college years are associated with their religious affiliation, religious experiences, and the institutional characteristics of their college or university. Hierarchical linear modeling
reveals that students from religious majority groups (i.e., mainline and evangelical Protestants) generally experience increased religious commitment and decreased religious skepticism as compared with students from religious minority groups. Interestingly, though, students from these majority groups also report greater levels of religious struggle compared to minority group students. Moreover, institutional religious affiliation and an inclusive campus religious climate often attenuate the relationship between students' religious affiliation and their religious transformation. Environments at both the macro (campus) and micro (friendship groups) levels contribute critically to young adults' religious commitment.

**Dual identities and their Recognition: Minority Group Members' Perspectives**

Nick Hopkins, 2011, Minorities may define themselves at a superordinate (e.g., national) level and also at a subgroup (minority) level. However, others' recognition of such dual identifications cannot be guaranteed. This paper investigates how members of a minority (Muslims in the UK) constructed their superordinate and subgroup identities in such a way as to assert a commonality with British non-Muslims whilst asserting their religious subgroup's distinctiveness. Reporting qualitative data obtained through interviews (N=28), the analysis explores how British Muslims negotiated concerns over commonality and distinctiveness through describing themselves as being British in a Muslim way. The implications of these self-definitions for the theorization of dual identities, their recognition, and inter-group relations are discussed.

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Miranda H.M. Vervoort; Ron H.J. SchoJte; Peer L.H. Scheepers, 2011, The relationships between the proportion of ethnic minority adolescents in school classes, the proportion and quality of majority-minority friendships and inter-group attitudes were examined using multi-level analysis (N=2386 adolescents in 117 school classes in the Netherlands). In school classes with high proportions of ethnic minority adolescents, both ethnic majority and ethnic minority adolescents reported more negative out-group attitudes. Moreover, in these school classes, ethnic majority adolescents showed more positive in-group attitudes, whereas ethnic minority adolescents showed less positive in-group attitudes. The proportion of majority-minority friendships was related to less negative out-group attitudes for ethnic majority adolescents only. The quality of majority-minority friendships was related to less negative out-group and in-group attitudes for both the ethnic majority and ethnic minority adolescents. The results are discussed in the light of contact theory and ethnic competition theory.

"Endorsement of Assimilations among Ethnic Minority and Majority Youth in a Multination-Multiethnic Context: The Case of Brussels.

Celine Teney, 2011, This study examined attitudes towards weak and strong assimilation in a sample of 3,121 pupils from 70 secondary schools in Brussels with a multilevel linear analysis. Controlling for socio-demographic
variables, members of some clinic minority groups endorsed weak assimilation to a greater extent than the majority. Within members of the majority, the French-speaking Belgians held similar attitudes towards assimilation to the Dutch-speaking Belgians. Among ethnic minorities, the identification of pupils from some foreign-origin countries with the mainstream society was positively associated with the endorsement of strong assimilation, while their ethnic identification remained non-significant. Inter-group friendship among pupils of foreign origin was positively related to strong assimilation. Moreover, pupils of foreign origin who experienced institutional discrimination against ethnic minorities in favour of the majority endorsed strong assimilations to a lesser extent. Among the majority, the perception that people of foreign origin are victims of discrimination was positively related to the endorsement of weak assimilation. However, this association was mediated by the experience by the majority of institutional discrimination against the majority and in favour of ethnic minorities. In-group identification among the majority was not associated with the endorsement of assimilation. The results and their implications for future research and policy makers are discussed.

MD Saidul Islam, 2011, More than 85% of Bangladesh's 150 million people are Muslims. Bangladesh earns its title as "the third largest Muslim country of the world" following Indonesia and Pakistan because of its enormous size of Muslim population. Their religion, Islam, is however becoming a "minority" day by day. While Muslims in the West in spite of being a minority-are enjoying their basic religious freedom, this basic right is increasingly being denied to the Muslims in Bangladesh while it continues to aspire to become a "uniquely secular" society. Based on a robust content analysis and interviews, the study shows that the current regime in Bangladesh has taken on a comprehensive policy of secularization with an aim to emasculate Islamic influence from political and social landscape of Bangladesh. Apart from undermining basic religious freedom of Muslims, the policy- which turns out to be both aggressive and violent-is increasingly
becoming hostile to democratic principles, rule of law, freedom of movement and political pluralism.

Michelle Ann Miller 2011, This article considers the relationship between ethnic and racial minority rights and citizenship in Asia. The most ethnically divided and populous region in the world, Asia is home to some of the most contrasting state responses to ethnic minority assertions of diversity and difference. Asia is also awash with wide-ranging claims by geographically-dispersed ethnic minorities to full and equal citizenship. In exploring the relationship between ethnic minority rights claims and citizenship in Asia, this article considers the relevance of certain core assumptions in Western-dominated citizenship theory to Asian experiences. The aim is to look beyond absolutist West-East and civic-ethnic bifurcations to consider more constructive questions about what Asian and Western models might learn from one another in approaching minority citizenship issues.

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Educational Interventions on "Otherness": Co-operative Learning through Intercultural Children's Literature in Muslim Minority Schools in Greece.
Fokion Georgiadis; Anna Koutsouri; Apostolos Zisimos, 2011, The sensitive arena of minority education in Greece poses a challenge for pedagogy which demands rethinking the agency of the pupil and deconstructive practices of representation and collaboration. While there has never been an orthodoxy or consistency in tackling questions of cultural diversity and representation, post-structuralist theorizations of identity and diversity have been clearly influential in this arena. This paper focuses on the contemporary critical multicultural praxis of children's literature within the framework of principles of co-operative education as it is articulated in primary schools of the Muslim minority in Western Thrace (Greek Thrace). Differentiated collaborative pedagogies and particular instructive strategies regarding children's literature are highly recommended in those specific school contexts enhancing new and broadly interventional educational schemes (e.g. The Muslim Minority Education Project). Taking those pupils' cultural background into consideration and using collaborative schemes of work creates more intrinsic motives to pupils while enhances representation, tolerance and empathy.

Direct Democracy and Minority Rights: SameaCESex Marriage Bans in the U.S. States.

Daniel C. Lewis, 2011, Objectives. A common critique of direct democracy posits that minority rights are endangered by citizen legislative institutions. By allowing citizens to directly create public policy, these institutions avoid the filtering mechanisms of representative democracy that provide a check on the power of the majority. Empirical research, however, has produced conflicting results that leave the question of direct democracy’s effect on minority rights open to debate. This article seeks to empirically test this critique using a comparative, dynamic approach.
How Minority Members' Perceptions of Majority Members' Acculturation Preferences Shape Minority Members' own Acculturation Preferences: Evidence from Chile.

Hanna Zagefka, Roberto Gonzalez; Rupert Brown, 2011, Two survey studies were conducted in Chile with members of the indigenous minority group Mapuche (Ns = 566; 394). The aim was to find predictors of minority members' acculturation preferences, especially integration. It was hypothesized that minority members' preferences would depend on their perceptions of what majority members want. Specifically, it was predicted that a perception that majority members want minority members to maintain their original culture would be associated with a greater desire for culture maintenance among minority participants. Further, it was predicted that a perception that majority members want inter-group contact would be associated with a greater desire for contact among minority participants. Finally, it was predicted that a perception that majority members are in favour of both culture maintenance and contact (i.e., integration) would be associated with more support for integration among minority participants. Results bore out these predictions. Theoretical and policy implications are discussed.

Minority education in India (2012) under this title of the book the authors Mohd. Alamgeer and Mushtaque Ahmad argued that Muslims are, on the whole, economically and educationally formulated in 1984, recognized Muslims as one of the most educationally backward communities in the country and suggested a number of strategies and programmes for Muslim educational advancement. On their part, the community leadership has been arguing for provision of reservation for Muslim as a means of increasing their representation in educational institution. The author shows the two ideas regarding the educational backwards of Muslim in India. One explanation is that Muslims have been slow to take advantage of the educational development witnessed in the country in recent decades due to their particular attitudes or cultural ethos. Another is that the under representation of Muslim in
contemporary India also lays emphasis upon the status of the community as religious minority. In another way the author informed that the government of India through national policy on education and other progressive measures such as scholarship programmes, setting up various coaching centres for free education and other allied programmes will enable minorities to grow and will be amalgamated in main stream. The authors also drawn the picture on the history of Madrasa and the Madrasa in current scenario.  

The socio cultural aspects:

Rajendra Pandey (1997): The author tries to gain deeper understanding of ethnicity in its varied aspects one of the most important issues of our time is ethnicity not only because of the resurgence of ethnic violence in recent years and with the spread of ethnic violence the recrudescence of xenophobia directed against ethnic minorities but also because almost all counters have become irrevocably multi-culture and multi-ethnic and there is thus, no escape from learning to live together in peace and civility. The author begins with an analysis of ethnicity in global context with special emphasis on conceptualization of ethnicity, origin and nature of minorities, minority problems and possible solutions protection of minatory and researches on minorities. The discussion then proceeds on the national context of ethnicity wherein ethnic group relations and ethnic group identification are the focal points from discussion of the subject in its wider sociological and ideological setting. The author shifts its attention to assay the role of ethnicity the concrete situation that is the protective discrimination of backward classes in India. Making the discussion of international and national scenario of ethnicity as spring board. The author finally turn towards the elaboration of perils of ethnicity in India. This way, the author bring together various materials on ethnicity and stress that the minority groups suffer greatly from prejudice, discrimination and segregation.
Masood Ali Khan (2008). The development of Islam in India is one thousand year old and has taken it unique safe due to geographical and historical circumstances. Modern India and especially the freedom movement of India produced many unique feature of Islam. The author in this book highlights Islamic development in modern India. The author informed that the young Indian Muslim of today, living new lives, think different thoughts from those of their fathers and grand fathers years before them. And the latter’s lives and thoughts were different also from those of their grand fathers fifty years still earlier. The history of ideas in Indian Islam during the period of British rule in India presents half a dozen principal new aspects each corresponding to a major new development in the social environment. Two have been reactions, at some points violent, against those new developments. The others have been successive phases of the constructive adoption of Islam of the social process. The author argues that the first reactionary, movement does not fall within the scope of the study. It begin in the early nineteenth century, flourished fully only among the lower classes, and was a protest, vehement and well organized but without a constructive programme, against, the exceedingly low level to which society has been reduced. The movement is often called Wahhabi (after the contemporary Islamic reform movement of that name in Arabia). But it was spontaneous and indigenous, though the leaders soon came in touch with the Arabian parallel, and appreciated the similarities. It is the culmination of the first main period into which the economic history of modern India may be divided, that of merchant capitalism from the beginning of East India Company rule. On into the early nineteenth century, when the political chaos and the overseas traders drained India of her wealth and gradually reduced her to a land of incredible prostration culture withered and religion, as always in a moribund society, became hopelessly corrupt. 5

Socio-cultural and economic aspects:

Saga Journals (September 2011): This article reviews literature from various sources and highlights the position and socio-economic profile of
Muslim women in India. Islam as a belief system as well as a faith and Muslim on the whole find themselves under a siege like situation in the existing environment of Islamophobia. They stand accused of being a threat to the western world or to the civilized world itself at a micro level. Muslim are considered to be less in dived players to the cause of nation and nationalism and by the extension of the deductive logic, inadequately committed to the politics and values of their hast communities and countries. The case of Muslim women appears all the more precarious for they have to negotiate rigid occasions it is intertwined. The epithet – doubly occupied territory for Muslim women appear very appropriate for the politics of the time have psychologically battered their territorial configuration as well as their agency. 6

Dr. Masood Ali Khan (2014). This book is based on collection of article edited by Dr. Masood Ali Khan, socio economic status of minorities in India by Mohammed Irfan. This paper would assess the socio-economic conditions of the minorities in India and argues that Indian population is composed of various groups with different, ethnic, racial, religious and socio-cultural background. Since time immemorial, these group arrived in this land from different areas at different point of time. Some of the groups underwent subdivisions and fragmentations and some other groups retained their distinct identity. The author informed the various articles of the constitutions of India relating to religious minorities and also enlighten the socio-economic census data on religious minorities. The author analyzed that the 21st century will be a century of mutual dialogue. The cultural of dialogue will be essential for democracy and for creating mutual trust. The majority should realize that the more secure the minorities feel, the more they will contribute secure the minorities feel, the more they will contribute to nation building. And the minorities should realized that the more they contribute to nation building. The more they will be respected. Both the majority and the minorities will have to realize that confrontation leads to destruction and dialogue promotes mutual
trust and understanding. Only both together can ensure better quality of democratic governance in the next century.  

Wikipedia, the free encyclopedia, Wikipedia, Article (2014) categories Islam in India, main article “Prominent Muslim in India”. The author argued that India is home to many eminent Muslim who have made their mark in numerous fields and have played a constructive role in India’s economic rise and cultural influence across the world. Out of the 12 presidents of the Republic of India, three were Muslim, Zakir Hussan, Fakhruddin Ali Ahmed and A.P.J. Abdul Kalam. Additionally, Mohammad Hidayat Ullah, A.M. Ahmadi Mirza Hameedullah Beg and Altamas Kabir held the office of the chief justice of India on various occasions since independence. The current Vice President of India, Mohammad Hamid Ansari, Foreign Minister Salman Khursid and Director (Head) of the Intelligence Bureau, Syed Asif Ibrahim are Muslims and first Muslim to hold this office from July 30, 2010 to June 10, 2012, Dr. S.Y. Quraishi served as the Chief Election Commissioner of India. Some of the most popular and influential actors and actresses of the Mumbai based Bollywood film industry are Muslim. Sania Mirza from Hyderabad is the highest ranked Indian ranked Indian Muslim Woman tennis player. In cricket Liftikhar Ali Khan Pataudi, Mansoor Ali Khan Pataudi, and Mohammad Azharuddin other prominent Muslim cricketers in India are Mushtaq Ali, Syed Kirmani, Arshad Ayub, Mohammad Kaif, Munaf Patel, Zaheer Khan, Irfan Pathan, Yusuf Pathan and Wasim Jaffer. India is home to several influential Muslim businessmen, as Forbes magazine, Yusuf Hamied and Azim Premji, Abdul Kalam, one of Indian’s most respected scientists and the father of the integrated guided missile development program and also appointment as the 11th President of India. Zakir Naik is one of the most influential spiritual leaders of India as noted by the Indian express in 2009. 

Wikipedia, the free encyclopedia, Wikipedia article (2014) categories Islam in India. This page was last modified on 8th March 2014, under this article is about Islam in the Republic of India. The contents is started from,  

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early History of Islam in India deals the Arab – Indian interactions informed that there is much historical evidence to shows that Arabs and Muslim interacted with India and Indians from the very early days of Islam. If not before the arrival of Islam in Arabia, Arab traders transmitted the numeral system developed by Indians to the Middle East and Europe. Many Sanskrit book were translated into Arabic as early as the eight century and author stress that the Islam is the second largest religion in India making up 13.4% of the country’s population with about 138 million adherents. Islam first came to India with Arab traders as early as 7th century A.D. to coastal Malabar. Islam arrived in 11th century to coastal Gujarat. Islam arrived in north India in 12th century with Turkic invasions and has since become a part of India’s religious and cultural heritage, there has been significant integration of Hindu and Muslim cultures across India and the Muslims have played a prominent in India’s economic rise and cultural influence. In the first half of the 10th century Mahmud of Ghazni added the Punjab to the Ghaznavid Empire and conducted 17 raids on modern day India.  

From Wikipedia, the free encyclopedia (2014). Main Article “Persecution of Muslims” under this, the author portray the medieval and modern persecution of Muslim minority persecution of Muslims is the religious persecution inflicted upon the follower of the Islamic faith. The author reveals the incidents of ethnic cleansing in both medieval and modern history in which Muslim population have been targeted by non-Muslim groups. During medieval period under main article “persecution of Muslims by the Meccans” the author stresses that according to Islamic religious traditions, the new Muslims were often subjected to abuse and persecution by the pagan meccan in the early days of Islam at Mecca. Some were killed, further the author informed the various periods as crusades, Italy period, Mongol invasions Iberian peninsula, Sikh empire in which Muslim population have been targeted by non-Muslim groups. Further in modern period Anatolia, Balkans where more than one million Muslim left the Balkans in the last three decades of the
\end{quote}
19th century. Between 1912 and 1926 nearly 2.9 million Muslim were either killed or forced to emigrate to Turkey. Bulgaria during the 20th century also practiced forced deportations and expulsions, which also targeted the Muslim population under central African Republic. During the internal armed conflict in the central African Republic in 2013, anti-balaka militiamen were targeting Bangui’s Muslim neighbourhoods and Muslim ethnic groups such as the fulas. The China war, Vietnam where the Vietnamese Emperor unleashed persecution of cham Muslim after the conquered the final remnants of champa in 1832. Indonesia, in 1999 Muslim Malays and Animist Dayaks joined together in Kalimantan in Indonesia to persecute and massacre Muslim Madurese during the Sambas conflict and imperial Japan in world war 2, India, Hindu Dagra Rule, partition violence, Gujarat violence, Assam violence, Myanmar where Buddhist persecution of Muslims, Sri Lanka, Philippines, Russian empire, Syria, USSR, Cambodia, United States, there is no widely agreed on figure for the number of Muslims that have been killed so far in the war on Terror as it has been defined by the Bush Administration to include the war in Afghanistan, the war in Iraq and operations elsewhere. 10

Rahil Ismail and Brain J. Shaw (2006). In this article the author portrays the Singapore’s Malay Muslim minority, social identification in a post 9/11 world fundamental within Singapore’s modernization push ‘from third world to first was the long term strategy of establishing a Singapore identity based on multiracialism, multilingualism and multireligiosity. But while wholesale landscape changes have largely removed earlier associations between ethnicity and residuence, government promotion of a shared Singapore identity has been frustrated by the logging educational and socio economic achievements of Singapore’s Malay minority prior to the events of 9/11 government concern had centred on the growing popularity of private Islamic school or madrasahs, which in the governments view could effect educational standards in the city state. However, following the destruction of the World Trade Center, Government attention was quickly shifted to the...
promotion of racial harmony and Singaporeans were urged to get to know your neighbours in a tacit admission that 40 years of racial assimilation had yet to produce ethnically integrated cross cultural community spirit subsequent events, particularly the arrest of local Zemaah Islamiyah operatives and the destruction in Iraq, Muslim community and posed challenges to its identity within a multicultural society under the title of Singapore malay Muslims. A brave new world the author expressed that Singapore Malays of whom 99.6 percent claim Islam as their practicing religion account for 13.9 percent of the total which the dynamics of racial demography and polities do play a part concurrently too, the community noted the public reassurances from the Singapore government on the security of Singapore Malay Muslim culture and space for expression. Such assurances should not be underestimated in their value among the community. Indubitably, the Singapore Malay Muslim community has honed its survival instincts and social adaptability around the fundamental premise of being Singaporean and Muslim. The community is not unaware that its social religious and cultural identity has been shaped by being in a multiracial society that has government mandated spaces and schedules for the creation of both a personal and national Singapore identity within its own religious and ethnic structure. 11

While there are Singapore Muslims who are not Malays, the rigid compartmentalization and psychological baggage has made the Singapore Malay Muslims the most visible minority group in the complex and subtle dynamics and majority minority racial relations. Under the title Singapore Malay Muslims: A unique identity the author stressed that indubitably, in the post 9/11 world and the JI arrests, the evolution of Singapore Malay Muslim identity has become increasingly more complex than the latent sense of discomfort at being a minority in a nation that at times seems to frame relations in a condescending and patronising way. Currently, Singapore Malay Muslims face unprecedented challenges in dealing with the global impact of the interrelation, perception, manipulation and reaction towards their faith,
concurrently, the community could not be expected to be immune to the impact of global events with increasing demonstration of their religion and with it everything they hold sacred. In all this, Singapore Malay Muslims are also highly conscious that ultimately they have to define their identity within the context of a Singapore multiracial environment that has carefully mandated spaces and boundaries for both secularism and religiosity. Encapsulated in the belief of a democratic society based on justice and equality so as to achieve happiness, prosperity and progress for our nation. However, Singapore Malay Muslims have again demonstrated their awareness of having to navigate their destiny in a multiethnic and multireligious society in.

Wikipedia, the free encyclopedia, Wikipedia article (2014) categories Islam in India, main article “population” India’s Muslim population is the world’s third largest and the world’s largest Muslim – minority population. Officially, India has the third largest Muslim population next to Indonesia and Pakistan. India is home to 10% of the world’s Muslim population. India has a rough estimate of 176 million Muslim, but the actual number is expected to the higher records show India has more Muslim than Pakistan. Further the author informed the Muslim population by states under 2001 census and also noted Muslim growth rate per census and also Hindu and Muslim comparison in growth rate and author stresses that Muslim in India have a much higher total fertility rate compared to that of other religious communities in the country and also author stresses that the social and economic reasons behind population growth, demographers has put forward several factors behind high birthrates among Muslim in India. Indian Muslim are poorer and less educated compared to their Hindu counterparts infant mortality rates among Muslims is about 12% lower than these among Hindus. Surveys indicate that Muslim in India have been relatively less willing to adopt family planning measures and that Muslim women have a larger fertility period since they get married at a much younger age compared to Hindu women. The same survey also pointed out that
percentage of couples actively using family planning measures was more than 49% among Hindus against 37% among Muslims. 12

Wikipedia, the free encyclopedia, Wikipedia article (2014) categories Islam in India, main article” Denominations, in this article the author enlighten on the Sufism, Shai Muslim, Da Waadi Bohra, Ahmadiyya Islam, Quranists, and origins and informed that Sufis (Islamic mystics) played an important role in the spread of Islam in India. They were very successful in spreading Islam. The Sufis orthodox approach towards Islam made it easier for Hindu to practice. Hazrat Khawaja Muin-ud-din Chishti, Nizam-ud-din Auliya, Amir Khusro, Ahmed Sirhindi, Naqshabandi Sufi advocated the peaceful conversion of Hindus to Islam. Shia Muslim are a large minority among India’s Muslims. There has been no particular census conducted in India with regards to sects. Further author argued that many of these ulema also believed that it is best to marry within one own caste. The practice is best to marry within one own caste. The practice of endogamous marriage in one is caste is strictly observed in India. Interestingly, in three genetic studies representing the whole of South Asian Muslims, it was found that the Muslim population was overwhelmingly similar to the local non-Muslims associated with minor but still detectable levels of gene flow from outside, primarily from Iran and Central Asia, rather than directly from the Arabian Peninsula. 13

Wikipedia, the free encyclopedia, Wikipedia Article (2014) categories Islam in India, main article “Caste system among South Asian Muslim”. Caste system among South Asian Muslim refers to units of social stratification that have developed among Muslim in South Asia. In some parts of South Asia, the Muslim are divided as Ashrafs and Ajlats, Ashrafs claim a superior status derived from their foreign ancestry. The non Ashrafs are assumed to be converts from Hinduism and are therefore drawn from the indigenous population. They, in turn, are divided into a numbers of occupational castes. There is also the Aizal caste among Muslims, the term Aizal stand for degraded and the Aizal castes are further subdivided into Bhanar, Halalkhor, Hijra,
Kasbi, Lalbegi Mangta, Mehtar etc. The Sachar Committee’s Report Commissioned by the Government of India and released in 2006, documents the continued stratification in Muslim society. The author argued that the interaction between the Oonchi Zat (upper caste) and Neechi Zat (lower caste) are regulated by established patron – client relationships of the Jajmani system. In Bihar state of India, cases have been reported in which the higher caste Muslims have opposed the burials of lower caste Muslim in the same graveyard. Some data indicates that the caste among Muslim have been as rigid as that among Hindus. 14

Wikipedia, the free encyclopedia, Wikipedia article (2014) categories Islam in India, main article “Islamic culture in India”. The author argued that the Indian architecture took new shape with the advent of Islamic rule in India towards the end of the 12th century A.D. The author called as Indo-Islamic art and architecture, as Taj Mahal in Agra, Bara Imambara at Lucknow. The Humayun’s Tomb in Delhi, Gol Gumbaz at Bijapur, Bahauddin Makbara at Gujarat, Makkah Masjid at Hyderabad, The Asafi Mosque at Lucknow. The Rumi Darwaza at Lucknow etc., new elements were introduced into the Indian architecture that include; use of shapes (instead of natural forms) inscriptive art using decorative lettering or calligraphy inlay decoration and use of coloured, marble painted plaster and brightly coloured glazed tiles. Islamic architecture in India can be divided into two parts religious and secular mosques and tombs represent the religious architecture which palaces and forts are examples of secular Islamic architecture, forts were essentially functional, complete with a little township within and various fortifications to engage and repel the enemy. 15

Further, the author claimed that the mosque or masjid is a represented of Muslim art in its simplest form. The tomb or moqbara could range from being a simple affair, Islamic architecture in India can be classified into three sections and the Hindustani classical music has strong Persian influence brought in by
Mughals and other rulers. The best example of Islamic fine arts is the school of miniature painting known as Mughal painting.

Patricia Jeffer, Roger Jeffery and Craig Jeffrey (2008). In South Asia, Muslim reforms have often attempted to rationalize and gentrify the everyday behaviour of ordinary Muslims. Yet, despite the existence of discussions of contraceptive techniques in the Yunan tibb curricula of 19th century India and the apparent affinity between rationalism and fertility regulation. Contraception was rarely discussed in public debates involving Muslim reforms. In this paper the author discuss some of the relationships between elite debates among Muslim leader and the grassroots behaviour of villagers in rural Bijnor in western Uttar Pradesh villagers voices are ambiguous, with fears for mothers and child health surfacing as often as concerns for religious orthodoxy and one’s destiny in the after life. In addition, many of the villagers views of Islam were much more restrictive than those of the locally accepted authoritative voices, although the staff at Daru-lisleim. Deoband, saw much modern contraception as an unwelcome sign of modernity their discussion of the acceptability of family planning circled round notions of mujburi (compulsion) repentance, and the unfathomable mercy of Allah. The author conclude that focusing on local notions of Islam to understand the fertility behaviour of rural Muslim is less fruitful than considering a political economy of hopelessness that, increasingly since 1947, affects many Muslims in north India. 16

Religious Aspects of Muslim Minorities:

Vinod K. Jairath (2011). The idea of this book to express the views on the diversity and complexity of Muslim community in Indian context. These essays focus on the everyday lives of ordinary Muslims so as to challenge the assumption of monolithic Islam and a homogenous Muslim community in academic writings as well as popular imagination. The nature of the historical spread of Islam over a period of several centuries and into cultural regions as varied as other countries. One of the key concerns at present
for the study of Muslim societies is how to deal with the ever present diversities on the one hand and homogenized images on the other. 17

Wikipedia, the free encyclopedia, Wikipedia article (2014) categories Islam in India, main article “Intra-Muslim relations as Shia-Sunni relations and also “Relationship of Muslims with non-Muslim communities”. The author reveals the Muslim Hindu conflict some period of time before 1947 the conflict between Hindus and Muslims in the Indian subcontinent has a complex history which can be said to have begun with the Jihad of the Umayyad Caliphate in Sindh in 711 from 1947 to 1991. India has witnessed sporadic large scale evidence sparked by underlying tension between sections of the Hindu and Muslim communities. These include 1969 Gujarat riots. Other riots 1970, 1983, 1989 etc., since 1992 the demolition took place in 1992 and was perpetrated by the Hindu Nationalist Bharatiya Janata Party and organizations and 1993 Bombay Bombings. Gujarat (2002) riots were it is estimated one thousand people were killed most allegedly Muslim. The riots were in retaliation to the Godhra Train Burning. In 2004, several Indian school textbook were scraped by the National Council of Educational Research and Training after they were found to be loaded with anti-Muslim prejudice. In 2010 degange riots began on September 6 when an Islamist mob resorted to arson and violence on the Hindu neighborhoods of degange. 18

Muslim – Sikh conflict tens of thousands of Muslims are living with a disguised identity as Sikhs since the ethnic cleansing during the position of India, Muslim – Christian conflict in India throughout the 16th, 17th and 18th centuries Christians were systematically persecuted in some Muslim ruled princely states in India. Muslim – Buddhist conflict, in 1989 there was a social boycott by the Buddhist of the Muslim of Leh district. The boycott remained in force till 1992, relations between the Buddhist and Muslim in Leh improved after the lifting of the boycott, although suspicious remained.19
Wikipedia, the free encyclopedia, Wikipedia article (2014) categories Islam in India, main article “Conversion controversy. The author had made an attempt on persecution of Hindus during Islamic rule of the Indian sub-continent. Considerable controversy exist both in scholarly and public opinion about the conversion to Islam typically represented by the various schools of thoughts as:

1) The bulk of Muslim are descendants of migrants from the Iranian plateau or Arabs.
2) Conversion occurred for non-religious reasons of pragmatism and patronage.
3) Conversion was result of the action of Sunni Sufi Saints.
4) Conversion came from Buddhist.
5) A combination, initially made under duress followed by a genuine change of heart.
6) As a socio-cultural process of diffusion and integration over an extended period of time into the sphere of the dominant Muslim civilization and global polity at large.  

Iqbal A. Ansari (1989) edited a book entitled “The Muslim situation in India”. This book contains fourteen chapters the author stress that the some long term problems being faced by the Muslim in India. And the author argues that the religious communities constitutes a higher level of segmentation and since Muslim are placed in a non-dominant favour distributing position in India and none of the elected representatives raise the issue in the parliament on long term problems being faced by the Indian people. The situation of Muslim in India is declining faster than that of any other community due to the practice of casteism backwardness of Muslim communities in the field of education and economic activities and the representation of Muslim in Government Services, Industries Banks and in a number of professional and other courses, is at the lowest because of the lack of information among male and female students and parents in the cities in general and rural areas in particular about the
competitive exam. The third largest Muslim population in the world yet, they are suffering from socio-economic problems. And now-a-days the problem is symbolized by issues related to national minorities. The author suggested that the Muslim should get the Aligarh Muslim University Act amended for solving educational and cultural problems. Author analyzed that the socio-economic life of the new converters of Islam they are cultivators, and they are aware of new vistas of earning.  

Khaled Abou E.L. Fadi (1994). The author preview this easy, that this essay examines the juristic discourse on Muslim minorities from the second/eight century to the eleventh/seventh century with regard to, whether or not Muslim may reside in non-Muslim territory and under what circumstances, the relationship of these Muslim to dar-al-islam and the ethical and legal duties that these Muslim owe to the Sharia and to their host non-Muslim polity. The juristic discussions on legality of residence in non-Muslim territory is problematic because of the traditional dichotomy between dar-at islam and dar-al-harb. In practice, the persistent existence of Muslim monitorys residing outside dar-al-islam challenged this dichotomous view. The linguistic dichotomy between dar-al-islam and dar-al-hard obscures a much more complex historical reality. The juristic discourse on the issue was not dogmatic and does not lend itself to essential positions.  

Bindeshwar Pathak and B. N. Srivastava (1999). In this small book, an attempt has been made to present all the safeguards provided in the constitution of India for the scheduled castes, scheduled tribes, backward classes and the minorities at one place. An attempt has also been made to give a brief running commentary on the working of some of them since the constitution came into force. Backwardness in India had got institutionalized as a result of caste system. The problem is very complex as historical, sociological, political and economic considerations come into play. The constitution provides for a number of safeguards for the schedule castes, scheduled tribes, backward classes and the minorities which are one of its unique features. These
safeguards have apparently helped these communities in protecting their legitimate interests and accelerated their socio-economic development. The credit for incorporating these safeguards in the constitution of India goes to Dr. Bhimrao Ramji Ambedkar, Chairman of the drafting committee of the constitution. It is but for him our constitution would not have its this distinctive dimension. 23

Andre Liebich (2008). In this article the author argues that minority rights developed as an indemnity offered to defeated parties. As a grudging and begrudged calculus of compensation, considered inadequate by the vanquished and offensive by the victors, minority right have been unable to compete interms of legitimacy with either an increasingly robust international human rights regime or with the rights of national self determination. After reviewing some explanations for the weakness of the existing minority right regime. The author traces the rationale of what may be described anachronistically as minority right provision in international treaties from the peace of Westphalia to the Versailles settlements concluding with a consideration of present day implication of the argument elaborated here. 24

Dr. Pabitra Mohan Nayak (2009). The author claimed that the education of minorities occupies a crucial significance not only in the development paradigm but the constitution of India is also committed to the equality of citizens and to preserve, protect and assure the rights of minorities in matters of language, religion and culture. Since, independence, India has achieved significant growth and development. It has also been successful in reducing poverty and improving crucial human development indicators such as levels of literacy, education and health. There are indications, however, that not all religious communities and social groups have shared equally the benefits of the growth process education of the minorities assumes relevance in the process of social change. The authors attempts to address this issue particularly with regard to the religious minorities in general and the Muslims and Christians in particular. The attempt is to understand the theoretical nations or
perspectives of education and its linkages with social change. It tries to examine the specific case of minorities in their quest for education and social change. It analyses the role of education in bringing about social change among the religious minorities in India. The book is broadly divided into five chapter. Introduction forms the first chapter and its deals with conceptual orientations of minorities and tries to outlines the relationship between ethnicity and education as well as language and minorities. Review of literature on minority education, especially Muslim and Christian education, is also presented in the first chapter. The second chapter deals with the theoretical orientations of social changes. It deals with the linkages between education and social changes. It also outlines the relationship between education and social changes in the Indian context in terms of colonial period and the period after independence. Chapter third deals with the minority education in India. It analyses the socio-historical context and policy provisions and the status of minority education India with reference to Muslim and Christians. Chapter fifth deals with the problems and issues of minority education.

V. K. Verma (2010). The author stress that it can be said very loud and clear that the impact of caste politics and community politics has a great impact on the votes and winning elections. The political party and leaders play this trump card of caste politics for alluring voters and gain political mileage without targeting the communities of the society and playing caste politics its very difficult to win elections. Moreover, the one who indulge more into this type of politics and raise his voice against some other group of people will get more media attention and gains more popularity which in turn will be helpful in spreading their name to the limitless boundaries and get voter attention. This proves as a free publicity for them and this is what is needed for any elections. The author also argued that, however, caste politics in the last three decades have been marked by desire for power rather than a substantial agenda for social reform. Parties like BSP and RJD, which came to power by mobilizing lower caste, have failed to offer much in the way of good governance or long
term social transformation. Instead, once some lower caste group have gained access to power, they have then sought to confine these privileges to their sub caste. The problem, though, is not the salience of caste in Indian politics, but the failure to address its underlying causes and create new opportunities for marginalized groups. The Muslim constitute 15 percent of India population and play crucial role in the victory or defeat of the political parties. The two big northern states of the U.P. and Bihar no political party can win without Muslim support. The congress once used to win both these states without much problem as the Muslim voted for it for four decades after the independence. However, it last both the states as the Muslim withdrew their support. The U.P. was lost as soon as Rajiv Gandhi laid foundation stone of Ram Mandir in Ayodhya after instruction the district magistrate to open the lack of the Babri Masjid for the Hindus to worship Ram. The congress has not been able to rehabilitate itself again in the eyes of the Muslims.  

Syed Najiullah (2011). The present book, which is an outcome of the research work of the author carried out during 1995 to 2005. The study locates the problem s of the Muslim minorities in India in the larger context of minority rights and discusses various approaches to the problems of minorities in the past independent era. An attempt has also been made to analyze the situation of the Muslims in the historical context, which partly explains their present backwardness. The study focuses on the efficacy of the institutional mechanisms, like the national commission for minorities, in India in protecting minority rights and also in their integration with the main stream. The study discusses the question of relevance of the national commission for minorities and proves that the commission can play an important role in bridging the gap between the majority and minority communities by suggesting measures for the development the monitories on par with the other group. It is evidence from the study that the commission is only particularly successful is fulfilling its mandate mostly due to the lukewarm response of the state towards the recommendations of the commission. The present work highlights that the
institutionalization of minority rights and the safeguards, like the monitoring mechanisms, are just not enough and they should also be supported by strong appreciation for the principle of pluralism for the better integration of minority communities in plural societies like India.  

Iqbal A. Ansari (2013). The author stress the “SAARC Minority Right Commission”. The author analyzed that as each SAARC member state has ratified most of the relevant UN instruments, and has indicated acceptance of the December 1992 UN Declaration on minorities and as charter of the SAARC’s preamble provides desire of promoting peace, stability, amity is progress in the region as one of the bases for establishing the association. It should not pose any insurmountable problem to constitute this minorities commission. The very first objective of the SAARC charter envisages promotion of the welfare of the peoples of South Asia and improvement in their quality of life. It is well that the Dhaka Declaration of 1985 that accompanied the charter recognized that peace and security was an essential pre requisite for the realization of these objectives. Steps therefore, need to be taken to evolve the required regional instruments and to establish the commission to ensure peace and stability.  

Rudolf C. Heredia (2012) while acknowledging the constraints of practical realities. The author should try to sketch an agenda within the confines of a realistic utopia. Hopefully, that will not be an impossible overdraft on our moral resources, even in this time of ethical meltdown. We cannot be neutral on an essential ethical issue like justice, yet sorting through the complexities can be challenging. Social justice must be located in a specific society and its structure. This is the context in which a consensus on justice must be situated and from where its constraints come justice in a credible democratic regime cannot be dictated by a tyranny of the majority, much less imposed by the hegemony of a dominant elite. It must be premised on liberty, tempered by equality and moderated with fraternity or what a call here solidarity. Hence, the author primary concern here will be justice for the
voiceless and the vulnerable, the socially backward and excluded, the religiously and culturally marginalized. The author stress that unless we can come to a widely supported social consensus on how we can meet these challenges, and then muster the political will to address them any real equity and equality, any true freedom and security will continue to elude us. The constitutions which we as a people gave ourselves, confronted these questions squarely and transparently, since then, the politics of our legislatures and the legalities of our courts have addressed such issues in different ways and have often come to contradictory conclusions. 29

Manish K. Thakur (2013). This article looks at the ways and means of enhancing diversity in different spaces by ways of public policy interventions and the challenges there in on the basis of a critical examination of the report of the high level committee on the social economic and educational status of Muslim in India (also known as the Sachar Committee Report) and the justice Ranganath Misra Commission Report. The article foregrounds issues relating to the perceived appeasement, marginalization, discrimination and social exclusion of Muslim in India. Despite being the largest religious minorities group in the country the report show them to be the most deprived of India’s social groups and communities, with an appalling social, occupational and economic profile whereas a very large sections of the Indian Muslim population is bring left behind in the drive towards development, they equally bear the wrath of rights wing Hindu fundamentalist groups that perceive them as anti-nationalism and cultural outsiders. These identity related issues offer us an opportunities, to address the public policy challenges of mainstreaming and inclusiveness of a minority group of in a multi cultural national setting. 30

Wikipedia, the free encyclopedia, Wikipedia article (2014) categories, Islam in India. Main article “Islamic rulers in the Indian subcontinent under this, the author deals the political history of Islam in India as Delhi Sultanate, Mughal Empire, Deccan Sultantaes as Bahamani Sultanate, Ahmadnagar
Sultanate, Adil Shahi, Qutb Shahi, post Mughal Era as Nizam, Hyder Ali, Tippu Sultan, Siraj Ud Daulah for decline of Muslim politics in India.  

Wikipedia, the free encyclopedia, Wikipedia article (2014) categories, Islam in India, main article “Role in Indian independence movement. The contribution of Muslim revolutionaries poets and writers is documented in India’s struggle against the British. Titu Mir raised a revolt against British Abul Kalam Azad, Hakim Ajmal Khan and Rafi Ahmed Kidwai are Muslim who engaged in this purpose. Among Muslim women, Hazrat Mahal, Asghari Begum, Bi Amma Contributed in the struggle of freedom from the British. The Tippu Sultan who were incarcerated in the Vellore fort at that time had to pay heavy price. It predate the first war of independent, which is British imperialists called the sepoy mutiny of 1857 and as a result of the sepoy mutiny. Mostly the upper class Muslim were targeted by the Britishers. The war fought around Delhi further author stresses that other famous Muslim who fought for freedom against the British rule, Abul Kalam Azad, Mehmud, until 1920, Muhammad Ali Jinnah was a member of the Indian national congress and was part of the freedom struggle Alama Muhammad Iqbal poet and philosopher was a strong proponent of Hindu Muslim unity and an undivided India perhaps until 1930. Huseyn Shaheed Suhrawardy was also active in the Indian National Congress in Bengal during his early political career. Muhammad Ali Jauhar and Shaukat Ali struggled for the emancipation of the Muslim in the overall Indian context, and struggle for freedom along side Mahatma Gandhi and Abdul Bari of Firangi Mahal. Until the 1930s, the Muslim of India broadly conducted their politics along side their countrymen in the overall context of the an undivided India.  

Wikipedia, the free encyclopedia, Wikipedia article (2014) categories Islam in India, main article “Partition of India, Khan Adbul Ghaffar Khan with Gandhi 1930, also known as frontier Gandhi. Khan led the non-violent opposition against the British Raj and strongly opposed the partition of India. The partition of India was the partition of British India on the basis of religious
demographics. This led to the creation of the sovereign stats of the dominion of Pakistan (that later spilt into the Islamic Republic of Pakistan and the people’s Republic of Bangladesh) and the Union of India (later Republic of India). The Indian Independence Act 1947 had decided August 15, 1947, as the appointed date for the partition. However, Pakistan celebrates its lay of creation on August 14. 

Wikipedia, the free encyclopedia, Wikipedia Article (2014) categories, Islam in India, main Article, law and politics. The author argued that certain civil matters of jurisdiction for Muslim such as marriage, inheritance and waqf properties are governed by the Muslim personal law, which was developed during British rule and subsequently became part of independent India with some amendments. The Muslim personal law (Shariat) Application Act 1937. It directs the application of Muslim personal law to Muslim in marriage, Mahr (dower) divorce maintenance gifts waqf wills and inheritance. The Indian constitution provides equal rights to all citizens irrespective of their religion, Article 44 of constitution recommends a uniform civil code. However, the attempts by successive political leader in the country to integrate Indian society under common civil code is strongly resisted and is wide by Indian Muslim as an attempts to dilute the cultural identity of the minority groups of the country. The All India Muslim personal law board was established to protection and continued applicability of Muslim personal law i.e., Shariat Application Act in India. 

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References:
8. Ibid, pp. 7, 8.
15. Ibid, pp. 8.


19. Ibid, pp. 11.


25. Dr. Pabitra Mohan Nayak (2009): Minority Education and Social Change in Contemporary India: Published by Rajat Publications, 4675/21, Ansari Road, Daryaganj, New Delhi, India.


34. Ibid, pp. 9.